THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5746 Saturday, August 23, 1952 Price Threepence

RELIGION AND DIVORCE

ONE of the penalties of being a well known public person is that the private affairs of the person become of interest to the public. The marriage of Mr. Eden last week was bound to cause comment. The marriage was a purely secular and legal one. Everyone knows the reason. Mr. Eden's first marriage was broken by divorce, and presumably there would have been difficulties about being married a second time in the Church.

About the event there has been, on the whole, ecclesiastical silence. There would not have been a few years ago. The event, small and private in itself, marks a revolution. Few people, and they mostly clerical, can regard the marriage as any deviation from a decent code of morality.

A New Morality

The revolution is important. It is now recognised, without public dissent from the clergy, that in Britain for instance, there is a morality which can at least be regarded on the same level as Church morality. It is not a morality that is condemned by the Church. We doubt, for instance, whether the secular and civil marriage last week will be called "pagan" by any well known clergyman. Silence will accept the event, and silence under the circumstances implies some acknowledgement of what has taken place. In effect the Church recognises that, side by side with its own morality, there is another existing in British society different from its own and not calling for public comment. On all accounts, for those who take organised religion seriously, this is an important matter. The Christian religion, in this country as elsewhere in Christendom, has claimed in the past to control the whole range of moral conduct. In effect it has now given up that claim. It has given silent assent to other moralities different from its own existing side by side with its own.

A Revolutionary Change

This is a new situation. It is far more important than is generally recognised. For a morality, and a high one, lived outside the Church, suggests that there is a religion outside the Church also. We doubt whether the Church will declare Mr. Eden to be irreligious; it is doubtful whether he will be described as a non-Christian; whatever his religion may be it is generally recognised that there is religion in the event which calls for this discussion. If the clergy feel this situation in the meaning of their own religion, they should feel compelled to do something about it. The marriage in the Caxton Hall last week marked a revolutionary change in religious atmosphere. For the first time in the history of Christendom in Britain—it may very well be called the history of Christian civilization—another religion and another morality has been silently accepted by the Church. It has of course been accepted as almost natural by public opinion outside the Church.

Formal and non-Formal

It is well that the basis of this religion should be understood, for it will as surely influence the future as anything within the Church. It is well for the Church to understand it, for silence and equivocation will help no one.

The new religion, when it is realised seriously in the moral life, is one which no longer rests upon a formal authority drawn from the New Testament. Formally, there is every reason to interpret the New Testament as the authority for the traditional Churches' attitude to divorce. The traditional Church is right, if it chooses to be right in this manner, in using the New Testament as the justification for its position on divorce. But the new religion—the religion of numerous high-minded people outside the Church and often outside any organised religion at all—does not interpret the New Testament in this manner. Where it recognises the Scriptures as a source of religious authority, it recognises them as indicating a spirit to be lived rather than as a source book of formal conduct. The same is true of the central figure of the New Testament. Where this figure is recognised and felt outside the Church then a living spirit is acknowledged as calling for interpretation in new personal relationships regarded as important by modern man.

New Responsibilities

It would be foolish and wrong for the Church not to recognise this new situation. And it would be foolish and wrong for people outside the Church, who take their religion seriously, not to recognise the immense new responsibilities they are undertaking.

It is surely wrong that the spirit which the Church calls the spirit of Christ, cannot be given in outward and visible sign to two decent people at a critical moment in their lives. But it would be wrong, too, for those who deplore this, not to assess the serious religious and moral implications of this new situation. These implications lie deeper, or should do so, than a shift in public opinion.

AUTHORITY — and HUMAN DIVINE

By Dr. E. J. Allen

THERE are few ideas in religion that call more urgently for reconsideration than that of the authority of God. The language in which this is normally expressed derives in the main from social forms we can no longer tolerate. Therefore, when these same forms in recent years were resuscitated, one unfortunate accompaniment was that God's authority was asserted as though it were a celestial dictatorship over against earthly dictatorships. While that made it more intelligible to some, it rendered it repugnant to many thoughtful persons, and God's authority became for them a highly questionable concept. For two thinkers so diverse as Nicolai Hartmann and Jean-Paul Sartre, God must be denied because, if he existed, his authority would be destructive of human freedom.

★

Let us approach the question of God's authority by a consideration of human authority, its rights and limits. Authority, we may say at once, is indispensable to life, indeed, it is the necessary condition of freedom. Only as certain areas of life are handed over to authority can freedom be exercised in the rest. The function of legitimate authority is to provide conditions within which freedom can operate. But all human authority is relative, historically conditioned, and exposed to error. Nowhere in this world do we find a person or an institution that can claim the status of an absolute, that cannot be called to account and required to justify itself. It is an ancient delusion to hope that somewhere we shall come upon a cause, a creed, or an -ism that has only to be espoused and all our problems will be solved. There is none such.

And it would seem to be the case that a human authority wins allegiance and enduring respect just in so far as it is willing to admit this, does not set up to be absolute but acknowledges that it is under a higher law. When General Neguib's coup d'état was reported, the question we all asked was: is this one more masterful and ambitious man, or will he recognise that there are moral restraints upon power? As we look back on our childhood, we remember that even then we sensed, however inadequately, that our parents held their authority over us as a trust and did not simply impose their own will on us. The prestige of the scientist lies not merely on his ability to provide us with gadgets and bombs, but on his reputation for disinterestedness and objectivity, his service of a truth he does not make but finds.

★

I know of no better illustration of all this than the one provided by the contrasting political traditions of China and Japan. In the former, the Emperor was known as the Son of Heaven. He ruled under a mandate from Heaven, as one responsible to it for the welfare of the people. When therefore he used his power for his own ends, Heaven withdrew its mandate, and another might take his place, to come in turn under its authority. But in Japan the Emperor was personally divine and therefore under no higher law; in fact, the purposes and interests of the state were themselves the highest law. So the conventional references to God in our own official documents are not to be despised; they bear witness to the truth that it is essential to a democracy that those who are in authority over it should acknowledge themselves to be in turn under a higher authority.

What is this higher authority? It is that of God himself. Yet wherein does his authority lie? We need to be quite clear on this point. The authority of God does not lie in his possession of unlimited power but in his being perfect goodness. He wins our allegiance because he is the Truth to which our hearts aspire, the Beauty of which we catch but a fleeting vision, the Goodness in which we participate in some small measure even while we know ourselves to be judged by it. As A. N. Whitehead put it: "The power of God is the worship he inspires." His claim upon us is no assertion of himself, no demand he makes, it is the intrinsic quality of his perfection. If we want an analogue of his authority, we shall find it, not in the threats of a dictator, but in the ascendancy we gladly allow a heroic moral personality to have over us.

★

Of God's authority so understood we shall not ask how far it is compatible with human freedom, for its chief end in dealing with us is to promote our freedom. We might indeed say that God has a vested interest in human freedom. That is why he has set us in a world that has nothing in it that will save us from the labour of thought and decision, a world in which we must live with uncertainty and win the truth at our own cost. This is not a harsh doom, it is the privilege of being human. In our weaker moments, we wish that life had been given us on easier terms, but as we accept it courageously and find happiness in it, we thank him that he has made it so. The paradox of our relation to God is that he only desires us to be dependent on him as independent persons; to obey him and to accept responsibility of our lives are two names for the same thing.

But where is this divine authority to be found? I answer that nowhere in this world is it directly accessible to us. It is never present alongside of human authorities as one more of the same kind. Nor can any human authority claim to be identical with the divine. "We are of God: he that knoweth God heareth us; he who is not of God heareth not us." No one, however inspired, has the right to use such language. Church, Bible, conscience are alike fallible. None of them is the voice of God. They are so many human voices that never do more than reproduce his truth in part, and may at times seriously pervert it. None is so pure in heart that he sees God face to face without any obstructing medium. How then do we have access at all to God's authority? The answer is that we have access to it in two ways, as at once the sanction of our relative human authorities and the judgment upon them.

★

As men bow humbly before God, as they accept such authority as they have as a trust from him, to be used only for the good of their fellows who are also his children, their authority is legitimate. As Paul says, we obey for conscience' sake. We obey, that is, even when we dislike what they ask of us, even when we have vigorously opposed it, because they are guardians of a common good and hold themselves subject to correction. Elijah rebuking Ahab, John Knox before Mary Queen of Scots—these are historical instances of how human authority can be required to acknowledge that of God. The traditional title of "King of Kings and Lord of lords" applied to God does not mean that he is akin to our earthly rulers, but that all human rule and sovereignty reveals itself in his presence as tainted with self-interest and subject to judgment.

In the light of this discussion, it is perhaps possible to understand better the connection that has always been held to obtain between the authority of God and that of conscience. The two are not of course to be identified. Conscience is not like the back pages of the text-book to which the student may turn for the answers to his problems at any time. The content of conscience is normally derived from the society to which we belong, the circle in which we grew up and so on; it is always fallible and quite often confused, sometimes actually misleading. That is to say, it is subject to the laws that govern all our life, especially to the law that nothing that is of supreme value is given to us ready-made, but must be won and kept at our own cost. The light it gives may be dim, but it is the best we have and we must follow it.

★

But the authority of conscience lies in the last resort in its right of appeal. It can turn from any and every earthly tribunal and ask for the verdict of the highest tribunal of all, that of God himself. In his name it validates and obeys the relative authorities of this world, and in his name it resists them when they arrogantly claim to be absolute. It does not pretend to be absolute in its turn, but only to have such truth as man may expect and as man must dare to live by. So in the very act of following the light we have we seek after yet fuller light; we go forward with confidence because we do so with humility.

STRAWBERRIES AND CASH

By Donald Mullins

CURIOSITY as to whether the rare white rock-rose still dots the sunny Mendip slopes facing the Severn Sea led me to address a recent enquiry to Bert Over, whose genial personality has, during his half-century of growing fruit there, gained some distinction because of his attempted renunciation of the use of money. With the reply came three pamphlets from the sender's pen: *John's All Right, On Planting the Tree of Peace* and *Why the Atlantic Pact?*, two of which bear an imprint indicating that they are the voluntary handiwork of friends. These explain his unusual form of protest against our "hopelessly irrational" financial system. It may appear somewhat extreme and quixotic. It may also be criticised as incompletely consistent, involving as it did occasional dependence on the conventional usages of others. Uncensoriously modest, however, Bert Over looks back upon his novel venture as a useful experiment, assuring us that: "I do not claim to be a better man than my neighbours."

His ancestors were Unitarians: he himself has no theological interests, but still has sufficient affinities with their heretical outlook to subscribe to the appellation. Business failure led to a parental migration from industrial Derby to holiday-making Weston-super-Mare in 1887, there to set up in baking and confectionery. The latter spelt greater profit with less trouble, so the bakery was eventually relinquished. Bert spent an observant youth. He was struck by the fact that producers of raw materials, sugar, milk and cocoa, for the profitable chocolate industry, received anything but a commensurate return for their services. Among the writers who influenced his thinking were Francis of Assisi, John Woolman, Leo Tolstoy and Peter Kropotkin. His pacifiism may therefore be readily understood—a pacifism devoid of the life-negating asceticism which Janko Lavrin observed in Tolstoy, despite a somewhat curious abstention from marriage on admittedly ideological grounds

★

Peter Kropotkin, with the pronounced agricultural interests displayed in his classic *Fields, Workshops and Factories*, doubtless accentuated Over's natural bent towards rural life. The Russian savant is, unfortunately, less well-known than Marx; he was a thinker of no mean significance and a humanist to boot, detesting the horrors perpetrated in the "mad fury" of the insurrection led by Lenin, whom he regarded as "an immolator, wishful of slaughter." Over's stimulated agrarian tendencies led him to an active engagement in the movement for small holdings: he himself secured a house with four acres of land at Bleadon. Scant success, however, attended upon some of these ventures, probably from lack of co-operation as well as from the prevailing low price-level.

Over records how the friendly tenant of an adjacent plot, a capable self-respecting gardener, was sentenced to six weeks' imprisonment for beating his wife (who, incidentally, helped to eke out a miserably poor living by laundry work, necessitating half-mile tramps to and from the village pump). The "criminal," with five dependent children, died in gaol of T.B., which had previously carried off most of his family. Over seems to have felt that "justice" recked too little of the frayed tempers likely to be provoked by unremitting economic struggle, and that it might even "be a good thing to experience prison" as part of his social education.

The opportunity came during the 1914-18 conflict when, having forfeited his land-worker's military service exemption by a lengthy visit to Woodbrooke Quaker Settlement, he was arrested and imprisoned from 1917 to 1919. The enforced quietude and contacts with such well-known figures as Clifford Allen, Fenner Brockway and Corder Catchpool served to develop his thinking on social problems. On release, he returned to the holding but decided that he could not be a "market" gardener as before. During the next 25 years "nothing was sold and no paid labour was employed." Personal needs, such as shoe-repairing, were met by barter for produce. Children from local schools, often at the teachers' instigation, came to harvest the fruit, which was given to sanatoria and public institutions, with the help of private and other agencies, such as the W.V.S. Swimming lessons were given and camping holidays were arranged, with a friendly farmer's co-operation, for Bristol Esperantists, coloured Cardiff youth and London evacuees.

★

The title *John's All Right* was provided by an advertisement in a Quaker journal urging parents to ensure their children's access to the benefits accruing from superior education "in this highly competitive world." Over suggests that this attitude is involved in the fact that for years past "England has been fed largely on food raised and shipped at wholly inadequate prices." To him, as to Dr. E. W. Barnes, the world food shortage is an urgent menace, but "maybe it will be to the advantage of John to do something that pays better than growing food." Quoting a relevant broadcast talk, he remarks that its argument might be restated thus: "Avoid producing food in favour of making and exporting cars to America." *Why the Atlantic Pact?* is a critique of the profit motive in industry and of the operations of international finance. Referring to the speculative "get-rich-quick" South American gold-mining activities of the Alliance Assurance Co. in 1824, sponsored by Nathan Rothschild and Elizabeth Fry's brother, Samuel Gurney, Over hints that "it may have been that some of the Newgate prisoners were no more anti-social than Gurney" (incidental reference is also made to the Rothschilds' backing of both sides in the Napoleonic Wars).

So far from sharing the view that there is some "magic secret" in orthodox finance, he would agree with William Cobbett that it may sometimes have disastrous effects upon the national economy. Over's emphasis upon creativity may perhaps be linked with Dr. Bruno Bettelheim's recent affirmation of the need "to restore man to a sensitivity toward the joys of life"—in which event it is of both contemporary and permanent significance.

A NOTE ON THOMAS CARLYLE

By John Rowland

THAT prophet of the Victorian era, Thomas Carlyle, is about the last person one would have expected to have anything to do with Unitarianism in his day. Yet in the striking new biography of "the sage of Chelsea" which has recently appeared (*Thomas Carlyle*, by Julian Symons; Gollancz, 21s.) there are surprising references to the Unitarians of his day. Especially noteworthy to students of the history of our churches is Carlyle's friendship with Emerson, which continued for many long years. It was in 1833 that Emerson came to Europe, resolved to meet some of the more prominent British writers. Those whom he wanted to know included Coleridge, Wordsworth, Landor, De Quincey, and Carlyle.

Mr. Symons remarks—

"These giants he approached in a spirit of earnest, but not uncritical, reverence. Emerson was courteously received by Landor in Italy, and noted with care the opinions he expressed on poetry, culture, and history. He visited Coleridge, who burst into a great rhetorical declamation against Unitarianism; the effect of Emerson's interposition that 'whilst I highly valued all his explanations, I was bound to tell him that I was born and bred a Unitarian,' was merely to make Coleridge say 'I supposed so,' and continue his attack with greater violence."

Carlyle, in spite of the fact that he had never really held to any orthodox ideas, was far more friendly than Coleridge. When Emerson returned to the United States, he became a kind of unofficial agent there, doing all the needful negotiations with American publishers and making arrangements for American editions of Carlyle's works.

Another friend with Unitarian connections was Harriet Martineau, then very deaf, but flourishing (according to Mr. Symons) an ear-trumpet with an air of what seemed almost like coquetry.

The prophet was not, of course, ever within miles of becoming a Unitarian. In his old age an American Unitarian minister from Massachusetts, named Henry Woodman, visited him, and was incautious enough to indicate his disbelief in a personal devil. Again to quote Mr. Symons, he "brought

down upon his head rhetorical thunderings which seem to have been generally enjoyed."

What seems to me to be worth noting, however, is that the acceptance of any writer as a prophet is something which seems to have died out in this disillusioned century. H. G. Wells and Bernard Shaw were, perhaps, the last prophets of something like the same calibre. Also to be remembered is the fact that Unitarianism was, in those days of a hundred years or more ago, a lively faith, leading its adherents to take an interest in many problems wider than the merely theological.

May it not be that the new interest now stirring in Liberal quarters in our day is destined to lead to new prophets—great men whose stimulus to thought and action is likely in its time to revolutionise our world?

COMMENT

A Politician's Loyalties

In the last number of *Question*, the organ of The Present Question Conference, there is an illuminating article by Mr. R. H. S. Crossman, M.P., on the loyalties of the politician. Polticians, he says, are the creation of the system in which they live. The French and American systems have their own type; in the British system the object is to make possible a strong Cabinet government. To attain that object loyalty is the first requirement, and the real test of loyalty is whether the party is prepared to defend the Cabinet when it knows the Cabinet to be desperately wrong. "If you are not prepared to do that you are not taking part in British democratic government."

The really effective debates are not those between parties in Parliament: "it is the debates inside the parties which determine the future of this country," although these discussions can never be known outside, since the parties, to the public view, must be monolithic in their unity.

There is often, says Mr. Crossman, a conflict of loyalties. The M.P. is not just a party man, he is the representative of a constituency. Hence party loyalty must be modified by constituency loyalty: on a problem affecting a local industry everyone will understand that the member may have to abstain from supporting his party. A member's first responsibility is to the party, his second is to his constituents, his third is to his private conscience. "That is the order laid down, so to speak, in our Constitution. If you want democracy to work, there it is. If we all let our consciences have priority there would not be a stable government for a week."

Mr. Crossman's point of view—a reasonable one—would, no doubt, be that no one can judge of the honesty of a politician's vote without seriously considering at the same time the peculiar position in which he is placed by the British constitution, under which he must act, or else cease to be a politician. The ordinary citizen, however, is gradually being forced to feel that we are now in a state of national emergency, equivalent in importance to a great war, and that the time has arrived when party and local loyalties need to be shelved in favour of a conscientious effort to find our way out of the economic labyrinth in which we have too long gone astray.

Sunday and Sin

I notice that the ministers of the Free Church of Scotland have protested against the opening of the Edinburgh Festival on a Sunday. I must confess, however, that I am quite unable to follow the logic of "Sabbath observance." In the infant Church the question of the observance of a specially holy day in the week by Gentile converts was settled by Paul, when he said that it was a matter upon which the individual Christian must consult his own conscience; "Who art thou that judgest the servant of another? to his own Lord he standeth or falleth." (Rom. XIV 4.) Once in the town where I was living I pointed this out in a letter to the local paper. The Lord's Day Observance Society replied to one or two other letters in which other points were brought up, and promised to reply to my letter; but their reply never appeared. This is a subject on which, ever since the time of St. Irenaeus, the Church, paradoxically enough, has overridden the judgment of Paul. It might be well if Sunday were still devoted rather to worship than to pleasure, but surely it is extremely dangerous at the present day to attach the stigma of sinfulness to practices in regard to which the New Testament itself allows complete freedom.

Housing and Politics

Housing is another sphere in which party strife makes for ineffectiveness. Whilst parties outbid one another in their promises of new houses, it is usually forgotten that no one really knows how many new houses are required. One thing, however, is certain: owing to the uneconomic rents which many landlords are forced to accept, a great proportion of that new housing will be required merely to replace property which through delapidation is becoming unfit for use. And yet, this situation, in which injustice and hardship to property owners and catastrophic deterioration of national housing standards are both involved, cannot be remedied, simply because the two major parties are so evenly matched that they cannot face a possible transfer of votes.

A most illuminating *Times* leading article has shown that many elderly childless persons are withholding accommodation that could be more effectively used by larger families, because they are allowed to pay pre-war rents in post-war times. Many shared dwellings, moreover, could easily be converted into separate dwellings for their occupiers. So far as England and Wales are concerned there are enough habitable rooms if evenly distributed, for each household to have as many rooms as there are persons in the family with one room over. In matters like housing, one cannot be guided by averages, but it is fairly clear that if only party considerations could be excluded, subsidies could in very many cases be more profitably employed in subsidising repairs and conversions than in building new houses. But I am afraid that unless national welfare can be made to count far more than at present when weighed against party advantages, we are unlikely to get all aspects of housing treated on their merits.

Old Age and Employment

The useful employment of the elderly is a topic of the utmost importance for modern society. In the first place, because of the great increase in the proportion of the aged in modern societies, 10.5 per cent today being over 65 years old compared with 4.6 per cent in 1881. In the second place employment of the elderly in suitable ways is for the good of the ageing themselves. The Medical Sub-Committee of the Rowntree Committee refuted the suggestion that old people are incapable of learning new methods of work, and that has been the experience of fine pioneering work done at Shoreditch and Finsbury. At Finsbury more than 50 men and women, mostly between 70 and 80 years old, work at various shifts for ten hours weekly, for 10s. per week. The expenses, totalling £1,000 a year, including the salary of the full-time organiser and the rent of the building, are met by grants from the Borough Council and the Employment Fellowship. But this is probably fully recouped by the improvement in the physical and mental health and the economic independence of the workers themselves, and by the fact that the renewed confidence fostered in some of the workers has enabled them to find employment in the ordinary labour market.

Thirty years ago this subject would hardly have appeared important to me; it has required a closer approximation to old age to make me realise its relevance to everyone. Perhaps the keener sense of social responsibility that is visible on all sides today will, from all ages and classes, secure for the profitable employment of elderly people the attention it deserves.

Commentator.

NEXT WEEK

We shall be printing an enlarged number containing reports and impressions of the Conference of the International Association for Religious Freedom held at Oxford.

IT OCCURRED TO ME

By Muriel Hilton

IT was Walter de la Mare who said that when we are young time goes like water through the rose of a watering can, but in middle life and onwards it is as though the rose had been taken off and it flows swiftly to its end. The brevity of life strikes one more forcibly each year, and one feels the impelling necessity to simplify, to strike deeper roots rather than to spread in all directions. There are some years when one feels the strong desire to lie fallow, to go over past memories, or as some put it "to chew the cud." The familiar, the tried is all that we want in some passages of our lives; these things have a comfort and strength of their own which the new cannot impart. And so we turn to re-read old and well-loved books that have stood the test of time—these of course include poetry. We discard modern trends in music and art for a while and rest securely in the old masters who have always given such delight and satisfaction. We think of old friends, old haunts, familiar woods and hills which we have always loved to climb. Thinking of these and similar deep satisfactions that have accompanied one along life's way it occurred to me that there are certain sermons I should like to hear again. Wouldn't it be a good idea to have a "request" month in our churches? Or do people forget sermons easily?

★

When we enter an institution such as a hospital one is always conscious of the qualities of those who form the staff. A patient looks apprehensively at the ward sister and nurses on whom she is going to depend, and these matter far more than many material considerations. One sometimes forgets that the staff look on their patients with a far from impersonal eye, especially if their sojourn is going to be a long one. Recently I visited an elderly woman in a hospital ward where there were many others of a similar age. She was a Unitarian from Manchester and she talked of the happy memories of her church and the Sunday School in which she had taught for years. One could tell that these years had been amongst her happiest. After, when talking to the sister about her, I was interested to hear her say that this particular patient was loved by the nurses for her sweet patience and responsiveness to kindness. "You can wear yourself out for some," she said, "all you get are grumbles, but we don't mind what we do for Miss —." At this hospital there is hope that the windows will be enlarged so that the patients will be able to see from their beds the distant north downs, the Kent orchards and the people walking along the road. This is yet another sign of the growing humaneness of our institutions.

★

Most of us when contemplating the modern scene—the threat of war, the mental misery of those existing behind the Iron Curtain, the refugee and other problems—wonder if we are doing as much as we can to help solve these problems, and at the same time ask ourselves in the face of such terrible misery if we who are more fortunate have any right to our personal happiness. I suppose all down the ages sensitive people have asked the same question. When listening recently to a programme on the radio called "The Refugee" many must have felt the weight of misery descend upon them. And yet, haven't we a duty to succeed in what R.L.S. called "the great task of happiness"? We can give way to self-pity when our own structure of happiness is threatened, or we can—and this doesn't mean ignoring the tragic in life—will ourselves to be happy.

Yes, there is a creative value of happiness and something inexpressibly good and sweet emanates from those who will themselves to be happy, who, whilst keeping a stoical guard over their disappointments and pains, concentrate on those innumerable little things for which they express continual gratitude. And if "praises are the marks and symptoms of a happy life" then surely religious people should be the most joyful?

★

A friend upon whom the refugee problem weighs heavily has befriended a Latvian girl who is ill in a nearby sanatorium. She said, "What is the use of talking and feeling miserable about the plight of those unfortunates in Europe when there are those near who are victims of the war?"

It occurred to me that there are others amongst us who might lift a little of the burden by doing something about it in ways nearer home.

★

Recently I was privileged to read the manuscript of a broadcast about Elisabeth Myers which had been given in Australia. The speaker said that since her discovery of this writer she had found herself looking at all sorts of things differently because of her. She found more excitement and joy, in nature, and in people and in books, and in music—because of Elisabeth Myer's intense joy and responsiveness to all created things. She quotes from her writings—"Nine tenths of the art of happiness is the consistent desire to be happy, and the other tenth is a constant sense of wonder in all created things, nothing to be taken for granted, not even breathing. And a daily, hourly mere looking about at things, contemplating things, marvelling at things (for even a crust of bread, a cup of water, a blade of grass are miracles) sooner or later must strike the seeker with a flash of joy, joy in the wonder of life itself, and the rich endless poetry of life's things." And the broadcaster reminded her listeners that the girl who discovered "the rich, endless poetry of life's things" was afflicted with T.B. of which she died in her early thirties.

Of Elisabeth Myer's Letters the speaker said, "The sense that one has after reading the Letters is of having come close to the heart of one of those rare souls who must be very near to the heart of God, the people who are themselves deeply, passionately in love—in love with life, with nature, with their friends, with death itself since that is part of the divine process." A lovely tribute to one of the most remarkable and satisfying of modern writers.

TWO BROADCASTS

Will be given from the Dutch station, Hilversum, wave-length 402, in English, on the I.A.R.F. Conference. The first, Friday, August 22, 7.50 - 8 p.m., the second, Sunday, August 24, 5 - 5.30 p.m.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"Native Policy in South Africa"

SIR,—I purposely delayed answering the letter from Mrs. Evelyn Savage which appeared in the "Inquirer" dated June 14, partly, because I thought it best to see whether my letter had a similar reaction elsewhere and so enable me to deal in one letter with all criticism. This delay was prolonged due to a visit of a fortnight to Johannesburg.

First, allow me to thank you Sir, for your leader which was written with understanding of the protest I ventured to make and to the Rev. Basil Viney for his letter, in reply to whose letter I can only repeat that a Resolution such as that moved by him does definitely hinder the efforts made by a liberal-minded people in our country to fight the narrow, illiberal views of the present S.A. Government and its supporters, not only on the question of their apartheid policy, but in other directions as well.

I am sorry if I hurt the feelings of Mr. H. J. Arnold ("Inquirer" June 28) but the very statement he gave as an example of intolerance against the non-European proves that he is unable to distinguish between multi-coloured non-European races.

The letter from Mrs. Evelyn Savage does require more serious attention, if only in view of her statement that she is "another South African." I have been informed, correctly I hope, that she has been living in England for the past three or four years. If this information is correct, I respectfully submit that in spite of the sources of information she mentions, her period of absence is sufficiently long to justify an assumption that she has lost touch, except in a superficial way, as to what is really happening, to the shame of all right-thinking people, in our country.

As a South African, she must know of the Kaleidoscopic nature of our many problems of which the native problem is only one. Also, how, unfortunately our Afrikaans-speaking citizens take politics so seriously—far more than our English-speaking citizens.

It is just these past four critical years that have dismayed liberal-minded South Africans. Until three years ago, I was a member of

no political party but it was the illiberal policy of the present S.A. Government that decided me, like so many thousand other countrymen to join the Opposition Party and for the past two years have been chairman of the local Branch of the United S.A. National Party.

It may interest your Readers to know that the present Leader of the Opposition, while still a student at the Cape Town University, attended services at our Church in Hout Street during the lifetime of our late revered Minister, the late Rev. Ramsden Balmforth. One might express the hope that the Liberal Teachings he then heard, before there was any expectation of his being called to the important position of Leader of a Political Party with the possibility of becoming Prime Minister of South Africa, has had some lasting influence on his outlook on social and Political problems.

I cannot agree with all the points made by Mrs. Savage even if I can respect her views though different from mine, but I do agree that we should not be sensitive to world opinion on our actions when such actions or policy deserve censure, but such censure should be at the hands of an International Body of World opinion which can call for full evidence and give judgment with authority and if necessary, challenge a reply by the Country accused.

My protest was, however, against a body such as our General Assembly. The General Assembly has, methinks, sufficient problems of domestic concern to which its whole thought should be directed and not go out of its way to pass Resolutions such as that moved by the Rev. Basil Viney—no matter how good the intention may have been.

It is worthy of note that since my letter was written, there have appeared in our Press in England, reports of Public Speeches by Statesmen and decisions taken by Public Bodies in England and even by the House of Lords, deprecating interference in the Internal Affairs of another country. Such decisions have been of greater value to us, than those condemning the apartheid Policy of the Nationalist Government.

Mrs. Savage will know as well as I do, that our Country has before gone through turbulent times but that eventually, through trial and errors no doubt, we have found a solution ourselves; what has happened in the past, will happen again. The commonsense of the common people of the Union will find a way out of present difficulties and our well-wishers Overseas can serve our efforts best by sympathetic encouragement and watchfulness, but not by condemnation.

How long it will take to find an equitable solution to the Native Problem is another matter, but with all respect, the solution will not come by Bodies such as the General Assembly of our Free Christian Churches passing resolutions which will get us nowhere, but on the contrary, as I've already maintained, will make the task of liberal-minded South Africans more difficult.—Yours,

Cape Province, South Africa. (*Mr.*) *W. G. P. Paris.*

George Fox

SIR,—I have read with interest your article about George Fox.

I think that the doubts and perplexities expressed in your closing paragraph as to the efficacy of non-violence in the present world situation arises from the desire to square the principle with the practical world of Man rather than the spiritual world of God. This gives rise to doubts about the spiritual and ultimate value of non-violence. George Fox, however, accepted the spiritual and eternal value of non-violence and tried to apply it to the world of men, as Jesus did and many Quakers (and some Unitarians) do today. Those who believe in non-violence believe that men will come to see the truth and practical work of the principle when they seek goodness and make greater efforts to struggle away from evil, both individually and corporately.

Although the Society of Friends admit in their Statement after the close of the World Conference at Oxford that they "are profoundly dissatisfied with themselves realising as we do discrepancy between our professions and our practice," it cannot be said that men would think any the better of Quakers if they rejected non-violence or compromised in order to extend their activities and sought to accommodate themselves with military preparation. In fact, a Friend from Germany speaking of the difficulties in East Berlin says that the Russian soldiers and officials are amenable and considerate to the weaponless approach (i.e., without legal or documentary privilege from any of the Western powers).

One of the leading principles of George Fox was that of seeing "the light of God in every man." I rather gather from your article that to accept this is blinking at facts because men in the majority are not good (at least, their errors lead them into evil). But to see the light of God in all men, thought Fox, was to see God. And yet, to see God, as Jesus said, we must be blessed with a purity of heart—in short, what you refer to as "sheer goodness." There seems to be no other way even in these difficult times than to emulate George Fox.—Yours,

Padstow, Cornwall. *E. Leonard Levett.*

One Language

SIR,—Mr. Neil's criticisms of the effective world-position of English in favour of the impossible ideal of Esperanto are niggling. I think they may summarily be dismissed by saying that English has ceased to be a mere national language and has become a world language, and that both because of the vigour of peoples who speak it, and the effectiveness of English as a linguistic instrument. The change in the status of a language takes a long time, and does not occur by wish or fiat. We may possibly wish Esperanto to be the international auxiliary language, but wishes are not effective. And seriously, Esperanto has not made much headway since 1887, and English has. English is the language of four major states, of one or two minor powers, and is the language of administration of dominions and colonies and trading posts. Chinese is not anywhere near so widespread or effectively organised, and anyway is not one language, but a series of languages. Events are hurrying on English to be the effective medium of expression for the Western democratic civilised way of living.

I am not troubled whether British or American variants of English are taught, nor whether or not Basic English is used for teaching purposes. It is stupid to try to make a debating point of so small a matter. When you learn English, you are doing something real; when you learn Esperanto, you are doing something unreal, and only ideal enthusiasm hides the unreality from you. People are *willing* to learn English, and they are willing that it should gradually become the international language; but people are not willing to learn Esperanto, and they know that it will never become an international language. I wonder how many speakers of English there are in territories controlled by Russia and China compared with the number of speakers of Esperanto there?—Yours,

Bristol. *J. C. G. Burton.*

Academy Cinema, London

When the Italian film, "The Little Man," (English subtitles), was first shown in Italy, it raised a storm of protest, even from some members of the Chamber of Deputies. It mocked at Fascism and dishonoured Italy. But the Government wisely allowed it to go on being shown. Wisely—we think—because the film is as potent an organ of propaganda as any other. This film shows the tragedy of Fascism for the "little man," depicted here as a clerk in the Mayor's office of a small town in Sicily. He is given the choice of joining the Party or losing his job. He cares nothing for politics but, unlike his wife and daughter, he cares little for Mussolini either. Bewildered and unwilling, he succumbs; his wily spouse having arranged for his membership to be pre-dated to the March on Rome. For this he gains a bonus, but loses far more before Mussolini's wars are over.

There is a beautiful subtle humour, and satire in the film, but the overall impression is somewhat grim. Had personal responsibility been stressed rather more, and the horrors of war rather less, it might have been an even better piece of propaganda for democracy. B.L.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL: EUS. 7554 Editorial: EUS. 2912.

NEWS REVIEW

Mill Hill Chapel, Leeds: At the Social Hour, following the Evening Service, on Sunday, August 3, a cheque, together with a letter of good wishes and grateful thanks, was presented to Mrs. W. A. Prince, who is shortly leaving Leeds to reside in the south of England. The presentation (which had been subscribed to by many members and friends) was made by Mrs. Austyn Barran, Warden of the Chapel, who testified to the esteem and warm affection in which Mrs. Prince was held by all. Other speakers were Mrs. Grosvenor Talbot and Dr. R. W. Wilde. A lifelong member of the Chapel, Mrs. Prince has served it in innumerable ways, and in particular as its Assistant Warden who, for the past sixteen years, has been responsible for all the lettings of the Priestley Hall. To her duties she had brought a rich enthusiasm, a fine business capacity, and a wealth of devotion. She will be greatly missed in Leeds; but the good wishes of the congregation go out to her, her sister, and her son, for every happiness in their new (combined) home in Berkshire.

Stourbridge: On Sunday morning, August 10, this congregation had the privilege of hearing Dr. Cahill, one of the distinguished American preachers over in this country for the I.A.R.F. Congress at Oxford. Neighbouring congregations were invited and amongst those represented were Kidderminster, Lye and Netherend.

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 24, 1952

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Rev. D. JACOB DAVIES.
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, Mr. S. H. KNIGHT.

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY.
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. A. M. BELL.
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. JOHN KIELTY.
BILLINGSHURST, Free Church, South Street, 11.15, Mr. E. C. CARLIER.
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, ——.
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. S. WILLIAMS.
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES.
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. GODDARD.
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW.
BOLTON, Unity Church, Deane Road, 10.30, Mr. L. MASON, 6.30, Rose Queen Service.
BOSTON (LINCS.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, ——.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. T. BRETT DAVIES.
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Supply.
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. W. C. NEWTON.
BRISTOL, Lewin's Mead Meeting, 6.30, Mr. S. R. BUTLER.
BRISTOL, Oakfield Road, Clifton, 11 and 6.30, Mr. D. C. GREEN.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING.
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE.

CAMBRIDGE, Memorial Church, Emmanual Road, 11, Closed.
CARDIFF, The West Grove Unitarian Church (also 11, First Sunday in the month), 6.30, Rev. HELEN PHILLIPS.
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. JAMES NICHOLSON.
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN.
COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech Street, 11, Rev. E. D. EVANS.
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN.
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. W. WADDINGTON (also 6.30, First Sunday in the month).

DEAN ROW, 10.45, Mr. F. W. BARR. STYAL, 6.30, Closed.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply (also 11, First Sunday in the month).
DITCHLING, Old Meeting House, 10.45, No Service.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Mr. G. HARRISON.
DOVER, Adrian Street Unitarian Church, 6.30, Rev. W. WADDINGTON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EXETER, George's Chapel, South St., 11 and 6.30. Closed until Sept. 7.

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID.
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GUILDFORD, Ward Street Church, 11.15, Closed during August.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Dr. ALFRED HALL.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIGH HELTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. F. HANKINSON.
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.
HUDDERSFIELD, Fitzwilliam Street, 6.30, Closed during August.
HULL, Park Street Church (Unitarian), 6.30, Mr. ALAN JENKINSON.

IPSWICH, Friars Street, 11, Rev. WM. HAWORTH. BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. WM. HAWORTH.
ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Mr. JOHN ROWLAND.
LEICESTER, Narborough Road, 11, Junior Church, 6.30, ——.
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vaumata Hall, Gernon Walk, 11, Mr. DAVID CRICK.
LEWES, Westgate Chapel, 11, Rev. A. PEACOCK.
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, ——.
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEAN MURRAIN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Road, Everton, 6.30, Mr. G. CRAIG.
LIVERPOOL, Hope Street, 11, Mr. P. D. PATERSON, 6.30, Mr. T. ROBERTS.
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. LAWRENCH REDFERN.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Dr. H. W. STEPHENSON.
LONDON, Golders Green, Hoop Lane, 11, Dr. MONTAGUE ROWE.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, ——
LONDON, Hampstead, Rosslyn Hill, 11, Rev. G. E. O'DELL.
LONDON, Highgate Hill Unitarian Church, 11, Rev. G. I. G. GREEVE.
LONDON, Mord High Road, 6.30, Rev. JOHN KIELTY.
LONDON, Islington Unitarian Church, Upper Street, Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. V. FOX.
LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. J. W. DENNIS.
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. W. E. REEVE.
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DENNIS.
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG.
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mr. C. G. KNEWAY.
LONDON, Unitarian Church, 28 Bell Street, Edgware Rd., 11 (1st Sunday in the month).
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Dr. DOROTHY TARRANT, (also 6.30 First Sunday in the month).
LONDON Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. A. R. JOHNS.
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. H. CRABTREE.

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Mr. D. MEYER-KLUGEL.
MANCHESTER, Failsworth, Dob Lane Chapel, 11 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton, Unitarian, Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. W. DYER.
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Church, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Closed during August.
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. F. HEMING VAUGHAN.
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday.
MEXBOROUGH, Free Christian Church, 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW.

NANTWICH, Old Chapel, 3, Rev. E. D. EVANS.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. RALPH PHILIPSON.
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT.
NORTHAMPTON, Kettering Road Church, 11, Rev. A. M. LEWIN.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Mr. BERNARD PLATT.

OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30, Mr. T. POOLE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student U.C.M.
OXFORD, Manchester College Chapel, Closed during August and September.

PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS.

RINGWOOD, Hants, The Meeting House, 11, Rev. T. J. JONES.
ROCHDALE, Blackwater Street, 10.30, Mr. A. F. BARNES, 6, Mr. W. B. HARGREAVES.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR.

SALE, Atkinson Road, 11, Rev. WILLIAM DYER.
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS.
SHEFFIELD (Attercliffe), 6.30, Mr. W. E. WALKER.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL.
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. E. D. DAVIES.
SHEFFIELD, Upper Chapel, 11 and 6.30, Dr. L. C. LEWIS.
SHREWSBURY, High Street, Unitarian, 6.30, Mr. GEOFFREY EVANS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Miss C. WHITE.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Closed during August.
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS.
SOUTHPORT, Portland Street Church, 11 and 6.30, ——.
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART.
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pentrefelin, Free Christian Meeting House, 11, Rev. B. VINEY.
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month).
SWINTON, Swinton Hall Road, 10.45, and 6.30, Rev. ERIC WILD.

TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEL.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON.
TROWBRIDGE, Consgre Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Church, Manor Road, 11, Mr. J. L. OATES, 6.30, Miss M. E. ELLIS.
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd., (by permission), 7.30, Last Sunday in the month.
WEST BROMWICH, Lodge Road, 6.30, Mr. G. WILKINSON.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 2.30, Rev. W. T. WILKINS (Junior Church).
YORK, St. Saviourgate Chapel, 6.30, Closed for renovation, reopening, 31st August.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOMKIN. Manse Telephone LX 5321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. DONALD P. MAW. Closed July and August.
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. JOHN A. CRANE.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Ch., Tisdall's Buildings, 180 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER.

THE LINDSEY PRESS

Do you make full use of the material issued by Headquarters for your Publicity work? A new series of three-fold leaflets has recently been issued for this purpose. The back page is left blank for local material to be added. The titles are as follows :—

A UNITARIAN VIEW OF JESUS
by L. A. Garrard, M.A., B.D.

UNITARIANS AND THE HOME
by Muriel Hilton

A UNITARIAN VIEW OF THE BIBLE
by F. Kenworthy, M.A., B.D.

UNITARIANISM AND YOUTH
by Leonard Mason, B.A., B.D.

OUTSIDE THE CHURCH
a conversation piece
by Alistair Ross

UNITARIANISM AND SCIENCE
by F. J. M. Stratton, M.A., F.R.S.

WHAT IS MAN?
by R. W. Wilde, M.A., D.Sc., Ph.D.

all the above cost 1d. each or 7s. 6d. per 100, postage extra. Why not send 9d. for a sample set?

THE LINDSEY PRESS
14 GORDON SQUARE, LONDON, W.C.1

HOLIDAY ACCOMMODATION

BOOK NOW for Sept./Oct. at quiet congenial hotel used by Unitarians, Quakers and others. Medically commended for late holidays (mild, sheltered, sunny). Informative brochure free on request. £5 10s. to £8 weekly, inclusive early tea, 4 meals daily, coffee, baths, fresh fruit daily. Twin beds; Slumberlands, h & c. Two comfortable lounges. Well appointed throughout. Normanhurst Private Hotel, Sea-front, St. Leonards, Sussex. Best position facing South, near Sun-Lounge (orchestra daily). 'Phone Hastings 4784.

Miscellaneous

PAYING GUEST welcomed. Quiet rural seaside home, Hants. All mains, garden, garage. 3 minutes sea, bus, shops. Private sitting-room if required.—Box No. 0000, "Inquirer."

INTERNATIONAL RELIGIOUS FELLOWSHIP

MEETINGS IN SUSSEX

It was with enthusiasm and eager expectancy that seventy-five young people of five nations arrived at the Roybill Holiday Centre, Blackboys, Sussex, on Saturday, August 2. We were gathering together for the fourteenth annual conference of the International Religious Fellowship to discuss "The Role of the Churches in the Tension Between East and West" and to enjoy a week of fellowship.

The programme began with a social evening which quickly helped us to feel that we had already become a real community. Many were renewing old friendships whilst others were enjoying a completely new experience.

Our Sunday morning service was conducted by the Rev. Arthur Peacock, Secretary of the Roybill Holiday Centre, and lessons were read in English and German by young people from Holland, Germany, Switzerland and the U.S.A. In his address, Rev. Peacock dealt with the challenge to free religion of Marxism on the one hand and Roman Catholicism on the other.

★

At the Official Opening of the Conference, which was held in the open air, Raymond Hodkinson, the Camp Leader, welcomed the assembly on behalf of the English member groups (UYFL and FOY) and expressed the hope that we should reach a closer understanding of each other, not only through our organised discussion, but also through our social activity and private conversation. As President of the I.R.F., the Rev. Ronald McGraw pointed out that, except during the annual conferences, member groups were apt to forget the existence of their international organisation and he hoped that this would not be the case in the coming year.

The foundation for our discussion was laid by the Rev. Dr. Roger Ley of Switzerland in two concise, clear and masterly talks. In the first of these he dealt with the East-West Tension and in the second with the part our churches can play in reducing this tension. Their impact upon us was so great that it is proposed to publish them in full in the I.R.F. magazine "Forward Together." Other talks were given, as a background to the discussion, by the Rev. Robert Raible, until May of this year President of the Unitarian Ministers' Association of the United States and Canada, who spoke on "The Ability and Possibility of Liberal Christianity to Apply to Modern Man" and by the Rev. Ernest Kuebler, Director of Education for the American Unitarian Association, who talked about the problem of minorities, particularly the youth minority in the churches.

At the end of the week David Clarke gave an excellent summary of the findings of the discussion groups and gave his ideas on the work of the I.R.F. and its value.

The Rev. H. S. Carter of Cambridge (President of the I.A.R.F.) and the Rev. E. A. Cahill of North Carolina were our guests at an evening Forum at which Rev. Carter gave a short history of the I.A.R.F. and said what he thought should be I.R.F's relationship to the senior organisation; Rev. Cahill then gave his interpretation of the true meaning of religious liberalism after which the two ministers answered questions put by the audience.

★

At the Annual Business Meeting Kurt Jenny of the Swiss Zwinglibund was elected President and David Clarke of the FOY appointed Secretary. Many practical decisions were taken. The Free Religious Youth of Germany (Freireligiöse Jugenbund Deutchlands) and the Menonite Youth League of Holland (Doopsgezinde Jongeren Bond) were admitted to full membership of the I.R.F. It was decided that member groups might apply for membership of the World Assembly of Youth. In future there will be closer co-operation of the I.R.F. with the senior body, I.A.R.F., and with the newly founded Modern International College (Albert Schweitzer College) in the Graubunden, Switzerland. It was also felt during the Conference that I.R.F. should provide international fellowship and experience for all kinds of young people in liberal religious groups as well as for those who principally come to Conferences analytically to discuss a conference theme. So it is intended to provide additional activities with a wider appeal. An invitation from the Dutch member groups to hold next year's conference in the Netherlands was unanimously accepted.

Although we had such a heavy programme of business and discussion, worship and social activity were not forgotten. Devotions were held each morning, conducted by each nationality in turn. The American delegation were responsible for a Candle Light Service which impressed us all.

★

A full day was spent on an excursion by coach to Lewes and Brighton. At Lewes we visited the Unitarian Church where the Rev. Dr. H. W. Stephenson gave us a brief review of its history. Then on to Brighton, where the Unitarian Congregation provided us with hospitality for lunch after which we explored the town as we wished.

A happy addition to our planned programme was a dance in the village hall at Blackboys, where we were given a hearty welcome by the villagers. During the evening the Dutch and Swiss delegations demonstrated national dances in which everyone joined.

Three of our German friends accompanied us on their guitars when we sang national songs round a camp fire.

The conference ended with a social full of gaiety and good spirit, reminding us that the good fellowship upon which all the work of I.R.F. depends is very much alive and the delegates departed with high hopes that liberal religious youth in many countries shall continue, as the I.R.F. motto says, "Forward Together."

Most of the visitors are spending a second week in England; some will be at the FOY camp at Flagg, Derbyshire, and others will enjoy hospitality in Unitarian homes in London, Birmingham and Sheffield. A few go first to London to take part in a broadcast about the Conference on the Dutch Free Christian Radio. Would that the B.B.C. in England would allow us to do likewise! *L.S.*

ADVERTISEMENT RATES

Births, Marriages, Deaths, Changes of Address, 2 lines, 5s. 6d. minimum. Each additional line, 1s. 6d.

Miscellaneous—Prepaid 24 words, 6s. 6d. minimum. Each additional word, 3d.

W. Heffer & Sons Press Organisation Limited, Lonsdale House, 115 Hills Road, London, W.C.1. Telephone: Chancery 8252

Display Rates on Application Special Terms for a Series

Printed by Waterlow & Sons Ltd., Queen Road, Southend-on-Sea, and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Thursday (Published) June Eleventh, Thursday, Sunday, August 23, 1952